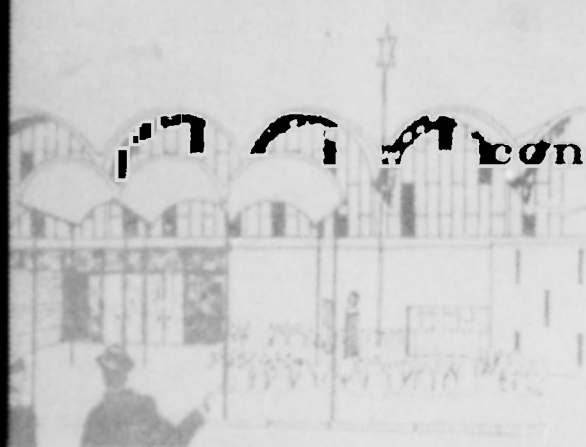


Beth. El
Suburban



Congregation BETH-EL Suburban

715 PAXON HOLLOW ROAD
BROOMALL, PENNA.

ELgin 6 8700

April 11, 1963

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X *Davidson*

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Larry Steinberg
Teamster's Union
Warwick Hotel
17th & Spruce Sts.
Phila., Pa.

Dear Larry:

Enclosed you will find the brochure we have mailed to our Congregants for Thursday evenings meeting.

The timing of the evening should run as follows.

9 P.M.

Meeting opens by Men's Club President, Stanley Packman. Lasts approx. 20 to 25 minutes.

9:25 P.M.

I will introduce Jimmy taking highlights from his biography.

9:30 P.M.

Jimmy Hoffa to speak on teamsters obligations
1. members
2. management
3. American people

for a prox. 30-45 minutes- then go into a question and answer period of one hour.

Meeting to adjourn for refreshments - between 11:15 and 11:30 P.M.

Please call me, should there be any questions.

I am enclosing a map showing our exact location, should you decide to travel out here by yourselves. Dave Levy a member of our congregation, commented he might be with you that evening. If so, I'm sure there will be no problems in finding your way here.

Respectfully,
Max Glantz
Max Glantz

Day CH-7-3906
Night- EL-6-3847

The Men's Club
of
CONGREGATION BETH-EL SUBURBAN



Presents

JAMES R. HOFFA

General President

TEAMSTERS' UNION

Discussion of the Evening:

THE TEAMSTERS' OBLIGATION TO:

1. IT'S MEMBERS
2. MANAGEMENT
3. THE AMERICAN PEOPLE

THURSDAY NITE, APRIL 18, 1963 – 9 P.M.

*Father – Bring Mother to a Dynamic Evening Full of
Controversial Questions and Answers!*

ADMISSION BY TICKET ONLY

Refreshments Following the Meeting

INTERNATIONAL BROTHERHOOD OF TEAMSTERS
CHAUFFEURS · WAREHOUSEMEN & HELPERS
OF AMERICA

OFFICE OF
• JAMES R. HOFFA •
GENERAL PRESIDENT
22 LOUISIANA AVE., N.W.

WASHINGTON 1, D.C.



April 9, 1963

Mr. Lawrence N. Steinberg
International Brotherhood
of Teamsters
o/o Warwick Hotel, Room 806
Philadelphia, Pennsylvania

Dear Larry:

In answer to your letter of March 14, I have prepared a talk to be given by General President Hoffa before Congregation Beth-El Suburban, 715 Paxon Hollow Road, Broomal, Pa. on Thursday, April 18, 1963 on the question "Should Religious Groups Take an Active Part in the American Trade Union Movement?" I am enclosing an extra copy for your information.

This was a difficult topic but I hope it will serve Mr. Hoffa's needs. I should welcome your comments.

Faternally yours,

AW
Abraham Weiss
Economist

AW/lp
Encls. (2)

Research Department
International Brotherhood
of Teamsters
April 5, 1963

ADDRESS BY

JAMES R. HOFFA, GENERAL PRESIDENT
INTERNATIONAL BROTHERHOOD OF TEAMSTERS
BEFORE

CONGREGATION BETH-EL SUBURBAN
716 PAXON HOLLOW ROAD
BROOMAL, PENNSYLVANIA
APRIL 18, 1963

"SHOULD RELIGIOUS GROUPS TAKE AN ACTIVE
PART IN THE AMERICAN TRADE UNION MOVEMENT?"

Labor and religion have very much in common, and that is why I welcome the invitation to speak to you this evening.

The question put to me was stated as follows: "Should Religious Groups Take an Active Part in the American Trade Union Movement?"

To this I would answer "No!" -- for the simple reason that, as in any voluntary association, none but members themselves have the right and responsibility to run their own affairs. But even here I concede that how well religious groups do their jobs will be reflected in how well unions are run.

The trade union movement is a free, independent organization with its own ideas, its own sense of direction, its own philosophy and purpose as to what kind of society we should live in.

We believe that the church should not become involved in the everyday concerns and internal operations of the union. We believe that a basically economic institution like

the trade union movement should not fall under the control of religion or of religious institutions such as churches and synagogues. Labor does not expect and hardly wants the church to "take over" the union or the education of the worker in his relation to the union. We have qualified men to do the job.

The churches should encourage their members to take an active interest in union affairs -- but not for the purpose of "capturing" the labor movement or of bringing it under clerical or ecclesiastical control. Rather, it should be to promote the cause of justice and charity in cooperation with all othermen of good will, and with institutions like trade unions which address themselves to these causes.

Since there is a close connection between religious and economic ideas, and since decent labor standards are a society's conscience, the labor movement has a right, I believe, to expect sympathy with its objectives from the church.

All religions stress the importance of helping one's fellow man -- and that is precisely the union's job, to put the principles of social justice into practice. By seeking to improve the economic and social standards of millions of Americans, the trade unions are trying to make more secure the dignity and self-respect of these men and women and their families. This is truly a spiritual activity, expressing the spirit of brotherhood in a practical way.

Save only the church itself, the American labor movement best promulgates the wishes of the prophets and apostles for a society where men strive for justice and for brotherhood.

So I hasten to add that if the phrase "Active Interest" or "Active Concern" were substituted for the phrase "Active Part," so that the question now reads: Should Religious Groups Take an Active Interest in the American Trade Union Movement? -- my answer is "Yes!"

My answer is "yes" because the American trade union movement represents 18 million working men and women with a vital position in our economy. Next to the churches, the labor movement is the biggest movement in American life. It is, therefore, more than ever vital for religious leadership -- clergy and lay members -- to understand labor-management relations, to bring the undergirding of ethical and religious values to

labor's leaders, and to develop a closer working relationship in those areas of common effort for the social good.

My answer is "yes" because the labor movement in this country, unlike other countries, is an ally of the church, by implementing religious values and teachings. Both labor and the church have the same goals -- justice, a decent living, and enough leisure for workers and their families to practice their religion.

To the labor movement, economic goals are not in conflict with religious goals. For, after all, greater economic welfare is a part of greater human welfare. And any institution such as the trade union movement, which seeks to achieve greater economic welfare of workers and of all people, conforms to the basic religious goal of a better life for society as a whole.

I use the phrase "society as a whole" because unions have programs and activities that show vision and concern beyond the narrow and immediate needs of their members solely as employees. The union works at civil rights and civil liberties, it pushes for urban renewal and better housing, it advocates better schools and education for all children, it stoutly believes in a foreign policy that makes for world trade and that reaches into the needs of less developed countries in Africa and Asia and Latin America.

To the extent that the labor movement produces economic progress for a broad segment of our society, it advances the broader goals of our Judeo-Christian religious heritage.

Not only is my answer "yes," but virtually all religious denominations have also answered "yes." Religious groups have answered "yes" because both church and labor seek to enlarge the spiritual and material life of the masses of people, and to make the life of the family happy and secure. The trade union activity in this area of practical religion thereby upholds and supports the work of enlightened religious leaders.

The role of the church in relation to labor is to insist on justice for all. But the concept of justice and brotherhood cannot remain abstract. It is not enough to be in favor of justice alone; we must translate our ideas into wages and jobs, into houses and security, into schools and equal educational opportunity.

Our "yes" answer does not mean that labor expects the church or the clergy to be pro-labor or pro-management. If the church or synagogue, the priest, minister, or rabbi, are to fulfill one of their key functions in the community, they must be simply pro-justice. The Bible says, "Justice, Justice shalt thou pursue." Unions seek social and economic justice -- and justice and charity are at the heart of all religions.

The labor movement is an instrument for social progress, which helps to lift man and his aspirations toward fulfillment. This is why the American trade union movement merits the sympathetic interest and concern of religious groups. As stated by Monsignor George C. Higgins of the National Catholic Welfare Conference:

The United States has a labor movement which is the greatest and most constructive labor movement in the world. It is a movement which has more than amply justified the support which the churches have consistently given it over the years. A movement which is not perfect, of course, any more than any other human institution is perfect, but one in which religious-minded men and women -- Protestants, Catholics and Jews -- can be and actually are good trade unionists, not in spite of their religion, but precisely because they are fervent in the practice of their faith and are guided, not completely of course but to a very large extent, by the social teaching of religion.

Union organization is indispensable, not alone for the protection of basic rights and freedoms, but, even more important, for the positive promotion of full production and full employment in a system of economic democracy permeated with social justice.

THE CHURCH AND LABOR HAVE MUCH IN COMMON

Organized religion and organized labor both have essentially the same goals -- social justice and social action for a better world.

The unions seek to bring into industry the ethical relationships which all religious faiths preach. And by bringing economic freedom into the workers' daily lives, we promote their spiritual enrichment as well.

What our churches do for the spiritual life of the family our labor unions are trying to do in the workaday world. Unions seek to create not only a better standard of living for their members, but a better community for their members and families to live in, and a better world for all mankind.

The two movements -- religious and labor -- are linked together because as Rabbi Hirsch of the Social Action Department of the Union of American Hebrew Congregations has aptly stated: "All economic, social and political problems have moral dimensions."

Organized labor seeks to promote the dignity and status of workers. The church shares this goal because it has responsibility for all aspects of the life of man. The church cannot ignore economic life, because of God's concern for human beings whose livelihood depends upon work. If the circumstance of labor destroys rather than enhances the dignity and worth of any person, it is a circumstance which needs correcting. As one clergyman has put it, one cannot pray "Give us this day our daily bread," and be unconcerned about the manner of its getting.

The lay public generally thinks of labor unions as wholly materialistic organizations, since what is most publicized about them is "wages and working conditions." But there is a spiritual bond of common endeavor and brotherhood of working men, and a concern for the general welfare and the broad ethical problems of society which goes far beyond the material.

Labor leaders feel that unions are in the vanguard of fighting for social security, racial equality, adequate housing, and other commendable goals. Since they often define union membership as "the public," they feel that by advancing labor's goal they advance the cause of humanity. To do this more effectively they want and need the support of the church.

The labor movement aims to remedy the many inequities, injustices and inequalities which still prevail in our economic structure, so as to help achieve a just and moral wholesome social order.

For in every sense the labor movement has tried to supply an affirmative answer to the age-old Biblical question, first asked by Cain, "Am I my brother's keeper?"

From the beginning, the purpose of the labor movement has been to establish economic justice for the poor as well as the rich.

Unfortunately, this purpose has often been obscured, and this justice has often been denied. Because of the existence of such human traits as selfishness and greed, some men have abused concepts of individual liberty by exploiting the economic weakness of other men.

And it is a matter of historical fact that instead of lining up with the workers in their early struggle to combat exploitation, some churches closed their eyes to economic injustice in this world and concentrated upon the promise of a better existence for workers in the next world.

This, of course, gave rise to a sense of bitterness among many workers, a bitterness that was expressed half humorously in an old labor balad -- of which some of you may have heard -- called "There'll Be Pie in the Sky Bye-and-Bye."

The labor movement's effort to upgrade the material standards of life also help to upgrade spiritual standards of life.

Perhaps never has the idealism of the labor movement and its basic human desires as it seeks a better society, akin to those of all the rest of us, been better expressed than in the words of Samuel Gompers:

What does labor want? It wants the earth and the fullness thereof. There is nothing too precious, there is nothing too lofty, too ennobling unless it is within the scope and comprehension of labor's aspirations and wants. . . . We want more school houses and less jails; more books and less arsenals; more learning and less vice; more constant work and less crime; more leisure and less greed; more justice and less revenge; in fact, more of the opportunities to cultivate our better natures, to make manhood more noble, womanhood more beautiful, and childhood more happy and bright.

In a Labor Day statement Gompers said:

The labor movement fixes as its goal nothing less than the complete richness of life, without limitation of any kind, the attainment of the complete human ideal, in all its economic, ethical and spiritual implications.

Gompers then urged "the men and women of labor . . . to cooperate with the churches . . . in behalf of a higher, nobler life for the masses of our people."

With such goals all churches must surely agree. Religion and labor have an affinity for each other in their basic brotherhood and idealism. They do have something to say to each other, despite differences in language, phrasing, frame of reference and emphasis. But beneath these differences is a shared concern about what makes up the good life -- the good life for the individual, for the community, for the nation, and for the world itself.

In a statement by the Synagogue Council of America we read, "In God's law we find the norms by which to judge the social, political and economic issues of our day." If the church takes no responsibility for the right ordering of relations among men and women at work, and the proper relationship between workers and employers, it is ignoring the greatest portion of the life of those for whom it should feel responsibility. In the modern context, it includes questions of collective bargaining, of the right to strike, of so-called "right-to-work" laws, of whether or not trade unions should engage in political activities, of wages and prices and profits. To get more specific, our premise leads the church and its leaders to concern with legislation for minimum wage laws, to judgments of an ethical and moral nature concerning monopolistic price structures, profiteering, identical bidding of corporations, etc.

I can see many men of the cloth and the lay members of many congregations shake their heads and say: "let the church be the church;" or "Religion and business don't mix;" or "Let the church stick to a man's soul and his salvation." To these people a priest, minister or rabbi attempting to speak with a prophetic voice on such subjects is a meddler or unworldly idealist.

These people would have the church so far as the world between Sabbath days is concerned, remain a sleepy giant, unaware of or indifferent to this world of rapid social change.

These people consider the local church or synagogue the spiritual private club of the congregation; a place where we enshrine our ceremonies, a place where we meet our friends, the place where we send our children to be exposed to a wholesome atmosphere. These things,

of course, it is. But in addition to these things it should be a place where we learn the needs and the habits and the desires and the yearnings and the problems of others. We should be using our church community to break down barriers of class and race and misunderstanding and prejudice and injustice of all kinds, and not as a battlement from which to keep others at a distance.

The church, like the labor movement, cannot dissociate itself from society. If the idea of Brotherhood of Man is to have any meaning, the church must be concerned with social and economic problems as well as spiritual.

Religion cannot be confined to sermons preached within the walls of a church or to prayers delivered in the privacy of our homes. Religion must be practiced in our every day life, not by pious declarations, but by efforts designed to improve the lot of mankind materially as well as spiritually. This means that the church cannot assume a neutral attitude in matters affecting the economic, social and cultural welfare of human beings. It means also that churches must understand and work with other institutions in our society that are primarily concerned with giving economic expression to the Brotherhood of Man. The organized labor movement is one such institution.

Religious bodies cannot be satisfied with vague generalizations, if they want to be honest with their teachings. In the days of old, prophets were not satisfied with just some beautiful but vague phrases as "love thy neighbor." They applied their teachings to specific problem areas. They never failed in cases when the inequities of their time was clear, to take sides with the downtrodden and the oppressed.

When the prophet Aes was confronted with a problem of profiteering in his day, he addressed himself directly to that problem. When the prophet Issiah was confronted with a problem of land monopoly in his day, he did not apply general phrases, but addressed himself to the particular problems.

Jesus himself demonstrated a lively concern with the issues of his time. Churchmen throughout the ages have turned their eyes to current issues. St. Thomas Aquinas ^{Akwina} held strong views on wealth and property; the Puritans of New England were not the first

people to build a society around what they considered religious truths; the Popes have spoken out on public issues, and continue to do so now. John Calvin sought to apply religious teachings to economic realities in the 16th century.

Of all groups in our society, religious bodies should be concerned with the ethical undergirding of our social and economic framework. If we are to have a wholesome society, we must also have a healthy economy. To quote a phrase, "Where there is no bread, there is no law."

Labor's role down the years has been to promote social progress, obtain economic justice, plant for the fair distribution of prosperity, and encourage the widest possible political participation.

Time and again, organized labor is the only effective voice speaking out as the public's defender. Those who would limit unions to "bread and butter" issues are the same groups that urge religious leaders to restrict their activities to "philosophical morality." Those who oppose the broadened interests of labor and the church do so because they hope to stifle voices calling for social progress.

A report on the Church and Economic Life held in Pittsburgh by the National Council of Churches in late 1962 states:

"The churches cannot content themselves with being established institutions in a supposedly finished society. For our society is not finished at all; it is in violent flux and change."

Now, as a practical man, I know that the rabbi or priest or minister too often can say or do only whatever his own congregation or community permit. But I also know that the rabbi or priest or minister has, or should have, his own conception of his society and the extent to which he can, or should, bring his congregation into closer consensus about moral behavior as it affects economic and community life.

THE CHURCHES HAVE RECOGNIZED THEIR COMMON INTERESTS WITH LABOR ORGANIZATIONS

I have been saying that religious groups should take an active interest in the American trade union movement, and in economic life.

I must add that, in the United States, the voices of many spiritual leaders were raised in support of workers in their quest for social justice. During the last half of the 19th century, many church leaders began to develop a social gospel directly relating to the problems of industrial America. As our industrial machine grew, the problems it brought to the nation became more evident. The governing bodies of the churches began to take their stand in the cause of justice. Churches of all faiths, because of their concern for the welfare of working people, recognized the right of labor to organize and bargain collectively. Almost every denomination has stated this right through its official governing bodies.

Churches of many denominations have shown increasing concern for the structure and life of economic society and for its effects on the lives of people. Such concern and actions represent an indispensable obligation and a great contribution to the social arrangements of our economic life.

Pope John XXIII's new social encyclical, Mater et Magister takes it for granted almost as though it were a self-evident truth, that unions are absolutely indispensable and that the scope of their activities should, if anything, be expanded.

Recognition of the importance of worker organization, and of the fact that thorny problems of ethical action deserving of the church's attention are involved, has led to the development within denominations of a number of specialized agencies and individuals who serve as liaison and interpreters for the church at large in the complexities of industrial relations. As in so many areas, the technicalities of developments in industrial relations have multiplied until the average onlooker is bewildered and unable to sort out myth from realities. Yet here, as elsewhere, there is an obligation upon the church to stand for justice and equity, and in order to do so it must be able to discern and weigh the elements of labor-management conflict with penetrating understanding.

That the churches are aware of the responsibilities is attested by the growth of official denominational social action to include an increasing emphasis on economic and labor-management affairs, to keep a watchful eye on the economic scene and appraise

working life in Judeo-Christian and ethical terms.

The work of the Department of the Church and Economic Life in the National Council of Churches; of Mr. George G. Higgins in the social action department of the National Catholic Welfare Conference; of Dr. Theodore Pretzlaff as director of the church and economic life department of the American Lutheran Church; of Rabbi Eugene Lipman for the Union of American Hebrew Congregations; of Dean Marshal L. Scott in the Presbyterian Institute of Industrial Relations -- these are further indications of a rising religious interest in responsible economic life, particularly apparent since the end of World War II. They also indicate that religious groups are concerned with social and economic issues not merely for study, but for action.

A committee of ten clergymen met with both the United Auto Workers and American Motors, at the original request of the company, to give judgements on the ethical aspects of the collective bargaining of 1958.

The Presbyterian Institute of Industrial Relations in Chicago, directed by Dr. Marshal Scott, for three-week terms, brings active ministers from the pastorate, often from city and industrial area churches, to study intensively, make visits to factories, hear labor leaders, personnel men, and professors of industrial relations, to consider the facts of industrial society as they impinge on the church's responsibilities.

The National Religion and Labor Council, whose board includes both top labor leaders, and ministers, priests and rabbis, is the only group working in this area which seeks to bring together members of all three faiths in a common concern for economic justice and right stemming from our common Judeo-Christian heritage. Serving as a liaison group working with all of the denominations and with all of labor leadership, it seeks to interpret each to the other through publications, conferences, local fellowship groups, work within the seminaries, and in varied fashion to promote the common bonds of religion and labor. It attempts to educate the clergy concerning the goals and objectives of the labor movement, and it attempts to educate union leadership to the necessity of being guided by ethical principles in its day-by-day operation.

Religious bodies in the U. S. have not tried to organize labor unions along religious

lines, as in Canada and in several European countries. Such unions would split the unity of the labor movement and precipitate factional strife.

WHAT DOES LABOR EXPECT OF THE CHURCHES?

Religious bodies must understand and identify themselves with the struggle for social justice; must translate their words of goodwill into works, service, compassion and identification with other groups, such as organized labor, that act in the field of human relations; must become an effective force in the daily lives of people.

Specifically:

1. Labor asks a greater interest on the part of churches in the labor movement.

Those in the church who do have a real understanding are only a tiny minority. While the church ought to criticize the shortcomings of all human groups, including the labor movement, in the light of a more perfect ideal, it ought also to recognize the extent of the agreement between its own aims and those of organized labor.

2. Churchmen should have a more accurate understanding of organized labor. Too

many in organized religion are under the notion labor is a huge monopoly. There are stereotypes which must be overcome by participation of ministers and laymen in union meetings and in the kind of work carried on by the unions. How many clergy have even seen a good labor paper, let alone subscribe to one? The labor movement is not just wrangling over wages and hours. It also has spiritual and moral direction; it is interested in matters of equality, fraternity, selflessness and democracy.

Should the church and its members not have a better understanding of the attitude and struggles of labor? Are they ready to accept every hostile myth against the organized labor movement? Do they accept uncritically the suggestion that labor has overwhelming power without objecting too much to the power of concentrated organized business? Do they accept uncritically the questionable claim that increases in wages are the main cause of inflation?

When it is suggested that the obstinacy and selfishness of union "bosses" cause all strikes, do they stop to ask how often the obstinacy and selfishness of those on

the other side of the bargaining table are at least equally responsible? Do they see something offensive or suspicious about labor taking an active part in politics when organized business has been doing so for generations?

I do not suggest that every priest, minister and rabbi be an expert on industry or labor-management relations. But the churches need substantial numbers of clergymen who are generally informed and alert to what is going on in the labor-management field.

The churches can do much to help equip their laymen to deal responsibly with the issues they meet in labor and management. To understand the ethical aspects of these issues; to catch the spirit and approach that is needed in human relations in industry; and to gain skill in getting one's religious spirit across -- these are both necessary and possible as a part of the ministry of the church.

The priest, minister or rabbi should not be pro-labor or pro-management or the pawn of either. He can and should: (1) understand the issues that are of concern to organized labor; and (2) see to it that these questions are raised in the mind of the church and synagogue and given moral and spiritual evaluation.

3. Religious groups should become intelligently informed about economic life.

Church and lay leaders need to know about automation, for example, and other economic problems -- not in the close technical sense, but in the broad human sense, seeking to understand their implications in terms of the welfare of persons. Unemployment, including that due to automation, is the churches' concern, not because of what it does to the economy but because of what it does to people.

Because the world is so complex, we need religious leaders and laymen who can specialize in studying and interpreting the economic scene for its Judeo-Christian implications.

4. Religious groups ought to emphasize the rights of labor, instead of thinking in terms of charity. Many of the social attitudes of the church are based upon a Biblical idealizing of the holy poor who are always with us. There is still an emphasis on the social program of the church as poor relief rather than as economic and social rights.

We would like to see the church recognize that we are not living in an economy of starvation from necessity, but that we can reach a stage of greater economic security when an old age pension is more than a mere pittance and unemployment compensation is considered a right rather than a matter of social welfare assistance.

5. Labor wants the church to realize that there is between organized labor and the church a real gap which should be closed. Both organized labor and religion should contribute to this. Labor ought to give more support to prophetic ministers. Religious people sometimes feel that labor always appeals to them in a crisis but is very seldom around when the ordinary building of congregations is going on. The church should give greater recognition to working people within the community. They can't buy organs or monogrammed stained glass windows but they are personalities -- which is much more important to the spiritual life of the church.

6. In tension and crisis situations the church should come down from the pulpit and play an active role. It should investigate the problem, decide who's right and wrong, and act accordingly. As to social legislation, it is not enough to get up in church as a minister, priest or rabbi and preach a sermon in favor of fair employment legislation. Labor does more; it works on committees, influences politicians, talks to voters. It expects that the church should act in some of these same ways. Religious groups need to speak out for the right, for measures that will be helpful in adding to human values. This may mean pressing for helpful legislation to strengthen corporate responsibility.

7. Religious bodies must, as institutions, accept the mission and use their power and influence to change the world for good.

It is the duty of religion to lead and concern itself with unemployment, labor-management relations and similar social and economic problems.

A congregation which has the acquired ability to hold sustained discussions on the hottest issues of life as they are confronted by both labor and management will be in touch with labor and management.

Shouldn't our churches and synagogues bring integrity and courage to the issues of

everyday life? Should they limit themselves to professing faith with words, but not by deeds?

To be sure, if the church makes its position on social and industrial issues as clear and loud and determined as it can, sometimes labor people and sometimes management people and sometimes both groups will be mad at the church. But the church will have a great deal more influence in our society if it has a lot of people mad at it for taking positions on issues, rather than avoiding having people mad by taking no position.

Both the church and labor should recognize their complementary roles in the fundamental struggle for economic justice and equity and should work together by:

- a) Approaching each other and mutually participating in each other's activities where possible;
- b) Exchanging publications;
- c) Writing for each other's publications and participating in each other's educational programs;
- d) Supporting one another's leaders when they suffer for having defended the liberties and responsibilities of the church or labor in a democratic society;
- e) Joining each other's organizations when there is fundamental sympathy and agreement in aims and programs.

What I am suggesting, in brief, is that religious inspiration, through the churches, join economic brotherhood, through the trade unions, as a pathway to social action. Ethical and religious values cannot be applied in a vacuum; they are sustained in daily life only in the context of the problems to which they must be applied.

To trade unionists, what organized labor stands for in the union hall or picket line, at the collective bargaining table or in legislative chambers is people -- their dignity, their freedom, their welfare. To them the churches have -- or should be expected to have -- a concern for, a competence in, and a contribution toward these things! The "rising momentum of social consciousness" calls for church concern and interest in the labor movement.

Research Department
International Brotherhood
of Teamsters
April 5, 1963

ADDRESS BY
JAMES R. HOFFA, GENERAL PRESIDENT
INTERNATIONAL BROTHERHOOD OF TEAMSTERS
BEFORE
CONGREGATION BETH-EL SUBURBAN
716 PAXON HOLLOW ROAD
BROOMAL, PENNSYLVANIA
APRIL 18, 1963

"SHOULD RELIGIOUS GROUPS TAKE AN ACTIVE
PART IN THE AMERICAN TRADE UNION MOVEMENT?"

Labor and religion have very much in common, and that is why I welcome the invitation to speak to you this evening.

The question put to me was stated as follows: "Should Religious Groups Take an Active Part in the American Trade Union Movement?"

To this I would answer "No!" -- for the simple reason that, as in any voluntary association, none but members themselves have the right and responsibility to run their own affairs. But even here I concede that how well religious groups do their jobs will be reflected in how well unions are run.

The trade union movement is a free, independent organization with its own ideas, its own sense of direction, its own philosophy and purpose as to what kind of society we should live in.

We believe that the church should not become involved in the everyday concerns and internal operations of the union. We believe that a basically economic institution like

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The churches should encourage their members to take an active interest in union affairs -- but not for the purpose of "capturing" the labor movement or of bringing it under clerical or ecclesiastical control. Rather, it should be to promote the cause of justice and charity in cooperation with all othermen of good will, and with institutions like trade unions which address themselves to these causes.

Since there is a close connection between religious and economic ideas, and since decent labor standards are a society's conscience, the labor movement has a right, I believe, to expect sympathy with its objectives from the church.

All religions stress the importance of helping one's fellow men -- and that is precisely the union's job, to put the principles of social justice into practice. By seeking to improve the economic and social standards of millions of Americans, the trade unions are trying to make more secure the dignity and self-respect of these men and women and their families. This is truly a spiritual activity, expressing the spirit of brotherhood in a practical way.

Save only the church itself, the American labor movement best promulgates the wishes of the prophets and apostles for a society where men strive for justice and for brotherhood.

So I hasten to add that if the phrase "Active Interest" or "Active Concern" were substituted for the phrase "Active Part," so that the question now reads: Should Religious Groups Take an Active Interest in the American Trade Union Movement? -- my answer is "Yes!"

My answer is "yes" because the American trade union movement represents 18 million working men and women with a vital position in our economy. Next to the churches, the labor movement is the biggest movement in American life. It is, therefore, more than ever vital for religious leadership -- clergy and lay members -- to understand labor-management relations, to bring the undergirding of ethical and religious values to

labor's leaders, and to develop a closer working relationship in those areas of common effort for the social good.

My answer is "yes" because the labor movement in this country, unlike other countries, is an ally of the church, by implementing religious values and teachings. Both labor and the church have the same goals -- justice, a decent living, and enough leisure for workers and their families to practice their religion.

To the labor movement, economic goals are not in conflict with religious goals. For, after all, greater economic welfare is a part of greater human welfare. And any institution such as the trade union movement, which seeks to achieve greater economic welfare of workers and of all people, conforms to the basic religious goal of a better life for society as a whole.

I use the phrase "society as a whole" because unions have programs and activities that show vision and concern beyond the narrow and immediate needs of their members solely as employees. The union works at civil rights and civil liberties, it pushes for urban renewal and better housing, it advocates better schools and education for all children, it stoutly believes in a foreign policy that makes for world trade and that reaches into the needs of less developed countries in Africa and Asia and Latin America.

To the extent that the labor movement produces economic progress for a broad segment of our society, it advances the broader goals of our Judeo-Christian religious heritage.

Not only is my answer "yes," but virtually all religious denominations have also answered "yes." Religious groups have answered "yes" because both church and labor seek to enlarge the spiritual and material life of the masses of people, and to make the life of the family happy and secure. The trade union activity in this area of practical religion thereby upholds and supports the work of enlightened religious leaders.

The role of the church in relation to labor is to insist on justice for all. But the concept of justice and brotherhood cannot remain abstract. It is not enough to be in favor of justice alone; we must translate our ideas into wages and jobs, into houses and security, into schools and equal educational opportunity.

Our "yes" answer does not mean that labor expects the church or the clergy to be pro-labor or pro-management. If the church or anyagogue, the priest, minister, or rabbi, are to fulfill one of their key functions in the community, they must be simply pro-justice. The Bible says, "Justice, Justice shalt thou pursue." Unions seek social and economic justice -- and justice and charity are at the heart of all religions.

The labor movement is an instrument for social progress, which helps to lift man and his aspirations toward fulfillment. This is why the American trade union movement merits the sympathetic interest and concern of religious groups. As stated by Monsignor George C. Higgins of the National Catholic Welfare Conference:

The United States has a labor movement which is the greatest and most constructive labor movement in the world. It is a movement which has more than amply justified the support which the churches have consistently given it over the years. A movement which is not perfect, of course, any more than any other human institution is perfect, but one in which religious-minded men and women -- Protestants, Catholics and Jews -- can be and actually are good trade unionists, not in spite of their religion, but precisely because they are fervent in the practice of their faith and are guided, not completely of course but to a very large extent, by the social teaching of religion.

Union organization is indispensable, not alone for the protection of basic rights and freedoms, but, even more important, for the positive promotion of full production and full employment in a system of economic democracy permeated with social justice.

THE CHURCH AND LABOR HAVE MUCH IN COMMON

Organized religion and organized labor both have essentially the same goals -- social justice and social action for a better world.

The unions seek to bring into industry the ethical relationships which all religious faiths preach. And by bringing economic freedom into the workers' daily lives, we promote their spiritual enrichment as well.

What our churches do for the spiritual life of the family our labor unions are trying to do in the workaday world. Unions seek to create not only a better standard of living for their members, but a better community for their members and families to live in, and a better world for all mankind.

The two movements -- religious and labor -- are linked together because as Rabbi Hirsch of the Social Action Department of the Union of American Hebrew Congregations has aptly stated: "All economic, social and political problems have moral dimensions."

Organized labor seeks to promote the dignity and status of workers. The church shares this goal because it has responsibility for all aspects of the life of man. The church cannot ignore economic life, because of God's concern for human beings whose livelihood depends upon work. If the circumstance of labor destroys rather than enhances the dignity and worth of any person, it is a circumstance which needs correcting. As one clergyman has put it, one cannot pray "Give us this day our daily bread," and be unconcerned about the manner of its getting.

The lay public generally thinks of labor unions as wholly materialistic organizations, since what is most publicized about them is "wages and working conditions." But there is a spiritual bond of common endeavor and brotherhood of working men, and a concern for the general welfare and the broad ethical problems of society which goes far beyond the material.

Labor leaders feel that unions are in the vanguard of fighting for social security, racial equality, adequate housing, and other commendable goals. Since they often define union membership as "the public," they feel that by advancing labor's goal they advance the cause of humanity. To do this more effectively they want and need the support of the church.

The labor movement aims to remedy the many inadequacies, injustices and inequalities which still prevail in our economic structure, so as to help achieve a just and moral wholesome social order.

For in every sense the labor movement has tried to supply an affirmative answer to the age-old Biblical question, first asked by Cain, "Am I my brother's keeper?"

From the beginning, the purpose of the labor movement has been to establish economic justice for the poor as well as the rich.

Unfortunately, this purpose has often been obscured, and this justice has often been denied. Because of the existence of such human traits as selfishness and greed, some men have abused concepts of individual liberty by exploiting the economic weakness of other men.

And it is a matter of historical fact that instead of lining up with the workers in their early struggle to combat exploitation, some churches closed their eyes to economic injustice in this world and concentrated upon the promise of a better existence for workers in the next world.

This, of course, gave rise to a sense of bitterness among many workers, a bitterness that was expressed half humorously in an old labor balad -- of which some of you may have heard -- called "There'll Be Pie in the Sky Bye-and-Bye."

The labor movement's effort to upgrade the material standards of life also help to upgrade spiritual standards of life.

Perhaps never has the idealism of the labor movement and its basic human desires as it seeks a better society, akin to those of all the rest of us, been better expressed than in the words of Samuel Gompers:

What does labor want? It wants the earth and the fullness thereof. There is nothing too precious, there is nothing too lofty, too ennobling unless it is within the scope and comprehension of labor's aspirations and wants. . . . We want more school houses and less jails; more books and less arsenals; more learning and less vice; more constant work and less crime; more leisure and less greed; more justice and less revenge; in fact, more of the opportunities to cultivate our better natures, to make manhood more noble, womanhood more beautiful, and childhood more happy and bright.

In a Labor Day statement Gompers said:

The labor movement fixes as its goal nothing less than the complete richness of life, without limitation of any kind, the attainment of the complete human ideal, in all its economic, ethical and spiritual implications.

Gompers then urged "the men and women of labor . . . to cooperate with the churches . . . in behalf of a higher, nobler life for the masses of our people."

With such goals all churches must surely agree. Religion and labor have an affinity for each other in their basic brotherhood and idealism. They do have something to say to each other, despite differences in language, phrasing, frame of reference and emphasis. But beneath these differences is a shared concern about what makes up the good life -- the good life for the individual, for the community, for the nation, and for the world itself.

In a statement by the Synagogue Council of America we read, "In God's law we find the norms by which to judge the social, political and economic issues of our day." If the church takes no responsibility for the right ordering of relations among men and women at work, and the proper relationship between workers and employers, it is ignoring the greatest portion of the life of those for whom it should feel responsibility. In the modern context, it includes questions of collective bargaining, of the right to strike, of so-called "right-to-work" laws, of whether or not trade unions should engage in political activities, of wages and prices and profits. To get more specific, our premise leads the church and its leaders to concern with legislation for minimum wage laws, to judgments of an ethical and moral nature concerning monopolistic price structures, profiteering, identical bidding of corporations, etc.

I can see many men of the cloth and the lay members of many congregations shake their heads and say: "Let the church be the church;" or "Religion and business don't mix;" or "Let the church stick to a man's soul and his salvation." To these people a priest, minister or rabbi attempting to speak with a prophetic voice on such subjects is a meddler or unworldly idealist.

These people would have the church so far as the world between Sabbath days is concerned, remain a sleepy giant, unaware of or indifferent to this world of rapid social change.

These people consider the local church or synagogue the spiritual private club of the congregation; a place where we enshrine our ceremonies, a place where we meet our friends, the place where we send our children to be exposed to a wholesome atmosphere. These things,

of course, it is. But in addition to these things it should be a place where we learn the needs and the habits and the desires and the yearnings and the problems of others. We should be using our church community to break down barriers of class and race and misunderstanding and prejudice and injustice of all kinds, and not as a battlement from which to keep others at a distance.

The church, like the labor movement, cannot dissociate itself from society. If the idea of Brotherhood of Man is to have any meaning, the church must be concerned with social and economic problems as well as spiritual.

Religion cannot be confined to sermons preached within the walls of a church or to prayers delivered in the privacy of our homes. Religion must be practiced in our every day life, not by pious declarations, but by efforts designed to improve the lot of mankind materially as well as spiritually. This means that the church cannot assume a neutral attitude in matters affecting the economic, social and cultural welfare of human beings. It means also that churches must understand and work with other institutions in our society that are primarily concerned with giving economic expression to the Brotherhood of Man. The organized labor movement is one such institution.

Religious bodies cannot be satisfied with vague generalizations, if they want to be honest with their teachings. In the days of old, prophets were not satisfied with just some beautiful but vague phrases as "love thy neighbor." They applied their teachings to specific problem areas. They never failed in cases when the inequities of their time was clear, to take sides with the downtrodden and the oppressed.

When the prophet Amos was confronted with a problem of profiteering in his day, he addressed himself directly to that problem. When the prophet Isaiah was confronted with a problem of land monopoly in his day, he did not apply general phrases, but addressed himself to the particular problems.

Jesus himself demonstrated a lively concern with the issues of his time. Churchmen throughout the ages have turned their eyes to current issues. St. Thomas Aquinas [Akwinas] held strong views on wealth and property; the Puritans of New England were not the first

people to build a society around what they considered religious truths; the Popes have spoken out on public issues, and continue to do so now. John Calvin sought to apply religious teachings to economic realities in the 16th century.

Of all groups in our society, religious bodies should be concerned with the ethical undergirding of our social and economic framework. If we are to have a wholesome society, we must also have a healthy economy. To quote a phrase, "Where there is no bread, there is no law."

Labor's role down the years has been to promote social progress, obtain economic justice, plan for the fair distribution of prosperity, and encourage the widest possible political participation.

Time and again, organized labor is the only effective voice speaking out as the public's defender. Those who would limit unions to "bread and butter" issues are the same groups that urge religious leaders to restrict their activities to "philosophical morality." Those who oppose the broadened interests of labor and the church do so because they hope to stifle voices calling for social progress.

A report on the Church and Economic Life held in Pittsburgh by the National Council of Churches in late 1962 stated:

"The churches cannot content themselves with being established institutions in a supposedly finished society. For our society is not finished at all; it is in violent flux and change."

Now, as a practical man, I know that the rabbi or priest or minister too often can say or do only whatever his own congregation or community permit. But I also know that the rabbi or priest or minister has, or should have, his own conception of his society and the extent to which he can, or should, bring his congregation into closer consensus about moral behavior as it affects economic and community life.

THE CHURCHES HAVE RECOGNIZED THEIR COMMON INTERESTS WITH LABOR ORGANIZATIONS

I have been saying that religious groups should take an active interest in the American trade union movement, and in economic life.

I must add that, in the United States, the voices of many spiritual leaders were raised in support of workers in their quest for social justice. During the last half of the 19th century, many church leaders began to develop a social gospel directly relating to the problems of industrial America. As our industrial machine grew, the problems it brought to the nation became more evident. The governing bodies of the churches began to take their stand in the cause of justice. Churches of all faiths, because of their concern for the welfare of working people, recognized the right of labor to organize and bargain collectively. Almost every denomination has stated this right through its official governing bodies.

Churches of many denominations have shown increasing concern for the structure and life of economic society and for its effects on the lives of people. Such concern and actions represent an indispensable obligation and a great contribution to the social arrangements of our economic life.

Pope John XXIII's new social encyclical, Mater et Magister takes it for granted almost as though it were a self-evident truth, that unions are absolutely indispensable and that the scope of their activities should, if anything, be expanded.

Recognition of the importance of worker organization, and of the fact that thorny problems of ethical action deserving of the church's attention are involved, has led to the development within denominations of a number of specialized agencies and individuals who serve as liaison and interpreters for the church at large in the complexities of industrial relations. As in so many areas, the technicalities of developments in industrial relations have multiplied until the average onlooker is bewildered and unable to sort out myths from realities. Yet here, as elsewhere, there is an obligation upon the church to stand for justice and equity, and in order to do so it must be able to discern and weigh the elements of labor-management conflict with penetrating understanding.

That the churches are aware of the responsibilities is attested by the growth of official denominational social action to include an increasing emphasis on economic and labor-management affairs, to keep a watchful eye on the economic scene and appraise

working life in Judeo-Christian and ethical terms.

The work of the Department of the Church and Economic Life in the National Council of Churches; of Magr. George G. Higgins in the social action department of the National Catholic Welfare Conference; of Dr. Theodore Pretzlaff as director of the church and economic life department of the American Lutheran Church; of Rabbi Eugene Lipman for the Union of American Hebrew Congregations; of Dean Marshal L. Scott in the Presbyterian Institute of Industrial Relations -- these are further indications of a rising religious interest in responsible economic life, particularly apparent since the end of World War II. They also indicate that religious groups are concerned with social and economic issues not merely for study, but for action.

A committee of ten clergymen met with both the United Auto Workers and American Motors, at the original request of the company, to give judgments on the ethical aspects of the collective bargaining of 1958.

The Presbyterian Institute of Industrial Relations in Chicago, directed by Dr. Marshal Scott, for three-week terms, brings active ministers from the pastorate, often from city and industrial area churches, to study intensively, make visits to factories, hear labor leaders, personnel men, and professors of industrial relations, to consider the facts of industrial society as they impinge on the church's responsibilities.

The National Religion and Labor Council, whose board includes both top labor leaders, and ministers, priests and rabbis, is the only group working in this area which seeks to bring together members of all three faiths in a common concern for economic justice and right stemming from our common Judeo-Christian heritage. Serving as a liaison group working with all of the denominations and with all of labor leadership, it seeks to interpret each to the other through publications, conferences, local fellowship groups, work within the seminaries, and in varied fashion to promote the common bonds of religion and labor. It attempts to educate the clergy concerning the goals and objectives of the labor movement, and it attempts to educate union leadership to the necessity of being guided by ethical principles in its day-by-day operation.

Religious bodies in the U. S. have not tried to organize labor unions along religious

lines, as in Canada and in several European countries. Such unions would split the unity of the labor movement and precipitate factional strife.

WHAT DOES LABOR EXPECT OF THE CHURCHES?

Religious bodies must understand and identify themselves with the struggle for social justice; must translate their words of goodwill into works, service, compassion and identification with other groups, such as organized labor, that act in the field of human relations; must become an effective force in the daily lives of people.

Specifically:

1. Labor asks a greater interest on the part of churches in the labor movement.

Those in the church who do have a real understanding are only a tiny minority. While the church ought to criticize the shortcomings of all human groups, including the labor movement, in the light of a more perfect ideal, it ought also to recognize the extent of the agreement between its own aims and those of organized labor.

2. Churchmen should have a more accurate understanding of organized labor.

Too many in organized religion are under the notion labor is a huge monopoly. There are stereotypes which must be overcome by participation of ministers and laymen in union meetings and in the kind of work carried on by the unions. How many clergy have even seen a good labor paper, let alone subscribe to one? The labor movement is not just wrangling over wages and hours. It also has spiritual and moral direction; it is interested in matters of equality, fraternity, selflessness and democracy.

Should the church and its members not have a better understanding of the attitude and struggles of labor? Are they ready to accept every hostile myth against the organized labor movement? Do they accept uncritically the suggestion that labor has overwhelming power without objecting too much to the power of concentrated organized business? Do they accept uncritically the questionable claim that increases in wages are the main cause of inflation?

When it is suggested that the obstinacy and selfishness of union "bosses" cause all strikes, do they stop to ask how often the obstinacy and selfishness of those on

the other side of the bargaining table are at least equally responsible? Do they see something offensive or suspicious about labor taking an active part in politics when organized business has been doing so for generations?

I do not suggest that every priest, minister and rabbi be an expert on industry or labor-management relations. But the churches need substantial numbers of clergymen who are generally informed and alert to what is going on in the labor-management field.

The churches can do much to help equip their laymen to deal responsibly with the issues they meet in labor and management. To understand the ethical aspects of these issues; to catch the spirit and approach that is needed in human relations in industry; and to gain skill in getting one's religious spirit across -- these are both necessary and possible as a part of the ministry of the church.

The priest, minister or rabbi should not be pro-labor or pro-management or the pawn of either. He can and should: (1) understand the issues that are of concern to organized labor; and (2) see to it that these questions are raised in the mind of the church and synagogue and given moral and spiritual evaluation.

3. Religious groups should become intelligently informed about economic life.

Church and lay leaders need to know about automation, for example, and other economic problems -- not in the close technical sense, but in the broad human sense, seeking to understand their implications in terms of the welfare of persons. Unemployment, including that due to automation, is the churches' concern, not because of what it does to the economy but because of what it does to people.

Because the world is so complex, we need religious leaders and laymen who can specialize in studying and interpreting the economic scene for its Judeo-Christian implications.

4. Religious groups ought to emphasize the rights of labor, instead of thinking in terms of charity. Many of the social attitudes of the church are based upon a Biblical idealizing of the holy poor who are always with us. There is still an emphasis on the social program of the church as poor relief rather than as economic and social rights.

We would like to see the church recognize that we are not living in an economy of starvation from necessity, but that we can reach a stage of greater economic security when an old age pension is more than a mere pittance and unemployment compensation is considered a right rather than a matter of social welfare assistance.

5. Labor wants the church to realize that there is between organized labor and the church a real gap which should be closed. Both organized labor and religion should contribute to this. Labor ought to give more support to prophetic ministers. Religious people sometimes feel that labor always appeals to them in a crisis but is very seldom around when the ordinary building of congregations is going on. The church should give greater recognition to working people within the community. They can't buy organs or monogrammed etched glass windows but they are personalities -- which is much more important to the spiritual life of the church.

6. In tension and crisis situations the church should come down from the pulpit and play an active role. It should investigate the problem, decide who's right and wrong, and act accordingly. As to social legislation, it is not enough to get up in church as a minister, priest or rabbi and preach a sermon in favor of fair employment legislation. Labor does more; it works on committees, influences politicians, talks to voters. It expects that the church should act in some of these same ways. Religious groups need to speak out for the right, for measures that will be helpful in adding to human values. This may mean pressing for helpful legislation to strengthen corporate responsibility.

7. Religious bodies must, as institutions, accept the mission and use their power and influence to change the world for good.

It is the duty of religion to lead and concern itself with unemployment, labor-management relations and similar social and economic problems.

A congregation which has the acquired ability to hold sustained discussions on the hottest issues of life as they are confronted by both labor and management will be in touch with labor and management.

Shouldn't our churches and synagogues bring integrity and courage to the issues of

everyday life? Should they limit themselves to professing faith with words, but not by deeds?

To be sure, if the church makes its position on social and industrial issues as clear and loud and determined as it can, sometimes labor people and sometimes management people and sometimes both groups will be mad at the church. But the church will have a great deal more influence in our society if it has a lot of people mad at it for taking positions on issues, rather than avoiding having people mad by taking no position.

Both the church and labor should recognize their complementary roles in the fundamental struggle for economic justice and equity and should work together by:

- a) Approaching each other and mutually participating in each other's activities where possible;
- b) Exchanging publications;
- c) Writing for each other's publications and participating in each other's educational programs;
- d) Supporting one another's leaders when they suffer for having defended the liberties and responsibilities of the church or labor in a democratic society;
- e) Joining each other's organizations when there is fundamental sympathy and agreement in aims and programs.

What I am suggesting, in brief, is that religious inspiration, through the churches, join economic brotherhood, through the trade unions, as a pathway to social action. Ethical and religious values cannot be applied in a vacuum; they are sustained in daily life only in the context of the problems to which they must be applied.

To trade unionists, what organized labor stands for in the union hall or picket line, at the collective bargaining table or in legislative chambers is people -- their dignity, their freedom, their welfare. To them the churches have -- or should be expected to have -- a concern for, a competence in, and a contribution toward these things! The "rising momentum of social consciousness" calls for church concern and interest in the labor movement.

CONGREGATION BETH-EL SUBURBAN

715 Paxon Hollow Road

Broomall, Penna.

Elgin 6-8700

March 28, 1963

Teamsters Union
Marwick Hotel
N.E. Cor. 17th & Locust Sts.
Philadelphia 5, Pa.

Gentlemen:

Congregation Beth El Suburban is a Synagogue affiliate to the Conservative Movement of the United Synagogue of America, and is located at 715 Paxon Hollow Road, Broomall, Pa.

It was founded, September 1956 in Broomall, Pa. a suburb of Philadelphia. It grew from 35 families to its present number of 295.

There are 343 children attending their Hebrew classes after daily school. The Synagogue has made a tremendous mark in the community, creating a religious significance as well as the warmth of brotherhood that we enjoy with our Christian neighbors.

Our congregation consists of middle class business men and job holders who enjoy raising their families in suburban living. We look forward to a potential 500 family congregation within the next five years.

Our auditorium seats 400 people and I am sure we will have standing room only, the evening Jimmy Hoffa addresses us. I hope this short biography meets with your request. Should you need additional information, please call me.

Sincerely yours,

Max Glantz, Vice President



congregation BETH-EL Suburban

715 PAXON HOLLOW ROAD
BROOMALL, PENNA.

ELgin 6-8700

March 18, 1963

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SIMEON KOBRINETZ
Cantor:
MORRIS DIAMOND

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Elwood Shore

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International Brotherhood of Teamsters
c/o Warwick Hotel - Room 809
Phila., Penna.

Att. Mr. L. N. Steinberg

Dear Mr. Steinberg:

I am confirming your letter to Mr. David Levy with regards to your Mr. James R. Hoffa speaking to our congregation Beth-El on Thursday April 18th at 8 P.M.

Our Mr. Glantz will be in touch with you to make further arrangements.

Thank you so much again.

Very truly yours,

Stanley S. Packman
Stanley S. Packman

President Mens Club
Congregation Beth-El

SSP/fj

3/18/63
3:00 P.M.

Mr. Olantz of Beth-El Congregation called today,
requesting a biographical sketch of Mr. Hoffa and
also several photographs for publicity purposes.

I have just talked to Washington, wherein they
assured me the Biography and pictures would go out
in the mail today.

I requested a brief history of the congregation
which he said he would send.

Gayle

14 March 1963

Mr. Al Weiss
Research Department
International Brotherhood of Teamsters
25 Louisiana Avenue, Northwest
Washington 1, D. C.

Dear Al:

The enclosed correspondence is self-explanatory.

At your convenience, please send President Hoffa, addressed to the Warwick Hotel, Philadelphia, Pennsylvania, any material you may have concerning the subject.

Fraternally yours,

L. N. Steinberg
Personal Representative to the
General President

LNS:gw

14 March 1963

Mr. David Levy
Beth-El Suburban
715 Paxon Hollow Road
Broomall, Pennsylvania

Dear Mr. Levy:

Confirming our telephone conversation of this day, please be advised that General President James R. Hoffa will consider it a distinct honor to address the members of congregation Beth-El on the subject of "Should Religious Groups take an active part in the American Trade Union Movement", Thursday, April 18, 1963 at 8:00 P.M.

If this is satisfactory, please confirm.

Praternally yours,

L. N. Steinberg
Personal Representative to the
General President

LMS:gw



congregation BETH-EL Suburban

715 PAXON HOLLOW ROAD
BROOMALL, PENNA.

Elgin 6-8700

March 8, 1963

Rabbi
ABRAHAM KOBENETZ
Cantor
MORRIS DIAMOND

President
Samuel Ulin
Vice Presidents
Murray Gass
Marvin Stein
Herman Winderman

Secretaries
Morris Berger
Dr. Lester Cohen
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Harry Stern
Ed Snyderman
David Wolf
Rosa Yersky

Mr. Larry Steinberg
Teamster Union
Berwick Hotel - Rm. 806
Phila., Pa.

Dear Mr. Steinberg:

As per your suggestion, I hope you will consider this a formal request to have James Hoffa as our guest speaker on Wednesday evening, March 27, 1963, at 9:30 P.M.

The topic "Should Religious Groups take an active part in the American Trade Movement", would be very interesting and controversial and should lead to a most active evening of questions and answers.

As you are well aware, it takes a great deal of time for preparation, publicity, etc., to produce a successful evening. Could you please confirm these arrangements by calling me Monday morning at CH7-3906.

I would appreciate your prompt attention in this matter.

Sincerely yours,

Max Gass
Vice President,
Men's Club.

April 18, 1963 (Thursday)
8.00 P.M.

ADMINISTRATIVE FILE

Beth-El Suburban
X Levy, David
X Duvitt, John

April 9, 1968

C
O
P
Y

Mr. Lawrence N. Steinberg
International Brotherhood
of Teamsters
c/o Warwick Hotel, Room 806
Philadelphia, Pennsylvania

Dear Larry:

In answer to your letter of March 14, I have prepared a
talk to be given by General President Hoffa before Congrega-
tion Beth-El Suburban, 710 Paxon Hollow Road, Broomal, Pa. on
Thursday, April 18, 1968 on the question "Should Religious
Groups Take an Active Part in the American Trade Union Move-
ment?" I am enclosing an extra copy for your information.

This was a difficult topic but I hope it will serve Mr.
Hoffa's needs. I should welcome your comments.

Fraternally yours,

Abraham Weiss
Economist

AW/lp
Encls. (2)

INTERNATIONAL BROTHERHOOD OF TEAMSTERS
CHAUFFEURS · WAREHOUSEMEN & HELPERS
OF AMERICA
MAIN AND PRINCIPAL OFFICE, 2801 TRUMBULL AVENUE, DETROIT 16, MICHIGAN

WASHINGTON OFFICE OF
• JAMES E. HOFFA •
GENERAL PRESIDENT
25 LOUISIANA AVE., N.W.
WASHINGTON 1, D. C.



14 March 1963

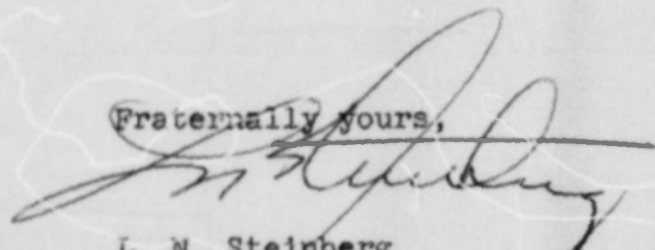
Mr. Al Weiss
Research Department
International Brotherhood of Teamsters
25 Louisiana Avenue, Northwest
Washington 1, D. C.

Dear Al:

The enclosed correspondence is self-explanatory.

At your convenience, please send
President Hoffa, addressed to the Warwick Hotel,
Philadelphia, Pennsylvania, any material you
may have concerning the subject.

Fraternally yours,


L. N. Steinberg
Personal Representative to the
General President

LNS:gw

14 March 1963

Mr. David Levy
Beth-El Suburban
715 Paxon Hollow Road
Brookmall, Pennsylvania

Dear Mr. Levy:

Confirming our telephone conversation of this day, please be advised that General President James R. Hoffa will consider it a distinct honor to address the members of congregation Beth-El on the subject of "Should Religious Groups take an active part in the American Trade Union Movement", Thursday, April 18, 1963 at 8:00 P.M.

If this is satisfactory, please confirm.

Subst
Fraternally yours,

L. M. Steinberg
Personal Representative to the
General President

LMS:gw

congregation BETH-EL Suburban
715 Paxon Hollow Road
Brookmal, Pennsylvania
Elgin 6-8700

March 3, 1963

Mr. Larry Steinberg
Teamster Union
Norwick Hotel - Rm. 806
Phila., Pa.

Dear Mr. Steinberg:

As per your suggestion, I hope you will consider this a formal request to have James Hoffa as our guest speaker on Wednesday evening, March 27, 1963, at 8:30 P.M.

The topic "Should Religious Groups take an active part in the American Trade Movement", would be very interesting and controversial and should lead to a most active evening of questions and answers.

As you are well aware, it takes a great deal of time for preparation, publicity, etc., to produce a successful evening. Could you please confirm these arrangements by calling me Monday morning at CH7-3906.

I would appreciate your prompt attention in this matter.

Sincerely yours,

[Signature]
Vice President,
Men's Club.